



# THE TWO WORLDS.

Registered at the  
G.P.O. as a Newspaper

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
and PROGRESS of **SPIRITUALISM**,  
also to RELIGION IN GENERAL and to REFORM.

No. 1818.—VOL. XXXV.

FRIDAY, SEPTEMBER 15, 1922.

PRICE TWOPENCE.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1818—Vol. XXXV.

FRIDAY, SEPTEMBER 15, 1922

PRICE TWOPENCE.

## Original Poetry.

### My Unknown Friend.

Who is the friend who watches me,  
Staunch and true, in the darkest night?  
I close my eyes, and a smile I see  
On a heavenly face that appears to me,  
Bathed in a wond'rous light.

A voice comes, too, and that I hear,  
Within the portals of my brain,  
Telling the time for me is near  
When the shadow form will appear more clear,  
And death be a heavenly gain.

Where in the world can be found more bliss?  
Who in the world can such pleasures blend  
As the gentle breeze of a heaven-born kiss,  
And the promise of life that is more than this,  
And the love of my unknown friend?

—ADA ROSCOE.

### Mr. Robert Race, Manchester.

"He being dead—yet speaketh."

As briefly announced in our last week's issue, we have recorded the passing of a fine old Spiritualist of the larger type, in Mr. Robert Race, of Kersal, Manchester. The transition came with tragic suddenness at Aston, Derbyshire, on Saturday, August 26th, the day after he and his wife had arrived there for a short holiday. Mr. Race, who was 63 years of age, was a fine type of the cultured schoolmaster. A man of broad, human sympathies, who took a personal interest in his pupils, and watched their careers long after they had left his care.

Himself a pupil of St. Peter's School, Manchester, he became a pupil teacher under Mr. James Scotson, and later became headmaster of Holy Trinity School, Hulme, whence he passed to St. Luke's Higher Grade, which, under his wise guidance, developed into the Cheetham Central School, a school which gained, and still retains, a high place in the educational work of a great city. On his retirement in July, 1919, the Manchester Education Committee placed on record its high appreciation of his services, and he received a splendid testimonial from his old scholars and friends.

He was a keen student of the occult, and of the ancient Egyptian and Asiatic religious systems, and the author of "Secrets of Religion," now out of print. He was associated with that fine Egyptologist, William Oxley, and a member with Thomas Powers and others of the famous Oxley Circle. We understand that he had in his possession some of the wax moulds of hands and feet of materialised forms obtained in this country more than thirty years ago in the circles presided over by Mr. Oxley.

Mr. Race was an enthusiastic Freemason, interested particularly in its literature, and was a provincial officer and a member of the Integrity Lodge. A large number of fellow craftsmen attended the funeral at the Manchester Crematorium on August 30th. In accordance with his wishes there was no ceremony, no black clothes were worn by relatives, and no flowers. No minister was in attendance; his daughter tastefully robed in a simple dress of old cloth, read to the assembled company the message written

by Mr. Race's own hand shortly before his transition. This "statement of faith" is so expressive, so dignified, so clear in its vision that we reproduce it in full:—

MY DEAR FRIENDS,—Although the words now being read to you were written some time ago, you may take them as coming direct from me, now, and faithfully expressing my thoughts and feelings at the time of my passing from the physical body, for, if such a change had come to me that they were no longer suitable the manuscript would have been destroyed.

When the time for taking leave of this life arrives it generally happens that the enfeebled condition of the physical frame renders it impossible for the departing one to make those sweet farewells that help to mitigate the sundering of earthly ties. Hence my desire to address to you, at this time and in this manner, a few words of friendship and farewell. If there be any here (or, for that matter elsewhere) who consider that I have, at some time or other, wronged them by word or deed, I ask them here and now to forgive me and to accept my emphatic assurance that, whatever unpleasant effects I may have unfortunately produced, at no time have I desired to hurt or offend them. Further, I wish to acknowledge whole-heartedly my great indebtedness to my numerous friends for the never-failing kindness and good feeling with which they have made my life happy; especially my dear wife, whose loyal co-operation, wise counsel, effective assistance, tireless energy, tender solicitude and ready self-sacrifice have been my support, my shield, my joy, my solace, and have covered me with a load of indebtedness which a life-time's devotion could not repay; and also my dear daughters, who crowned the lives of my wife and myself, and filled them with happiness from the days of their birth. Parting with these three treasures causes my only regret at leaving this earth-plane; but even this regret is softened by the CERTAINTY that the separation is apparent rather than real, and that it will be followed in due course by a happy re-union.

If there be any who, literally or metaphorically, are moved to shed a tear at my departure, I thank them for that manifestation of feeling and heartily reciprocate it. But—DO NOT, I beg of you all—DO NOT MOURN FOR ME. I AM NOT DEAD! I have simply left my poor, tired, physical body, which, having served its purpose, so far as I was concerned, is now being disintegrated by pure fire, thereby rendering it innocuous to living beings on the earth, and I have entered upon a life of wider vista, larger possibilities, greater happiness, increased consciousness.

Some of you will miss me—it would hurt me to think otherwise, for my great ambition has been so to live that those who knew me were glad to have known me. And I shall miss you, too; don't forget that or doubt it. It has been my happy lot to be united in bonds of affectionate regard to a large number of people, both old and young, and we are sure to long for the sight of each other many and many a time. But do not let us grieve; the days of separation will not be long, and how sweet will be the union that follows!

How thrilling is the contemplation of the glories that await us in future states! In accord with the universal Law of Progress, old and young, high and humble, genius and idiot, virtuous and vicious—all of us must inevitably pass on to greater knowledge, larger powers, deeper wisdom, more perfect understanding of one another, increased self-conscious appreciation of the infinite variety of Life's Manifestations around us in every state we traverse. THERE CAN BE NO RETROGRESSION. Then let us all look forward with confidence, secure of continued advancement in the direction of happiness, joy, and peace eternal.



It has long been the custom among certain people to look for a declaration of faith from one who is passing out of physical conditions of life; and although I have never been associated with such people as a class, it has often occurred to me that it might relieve the anxieties of some friends and would certainly gratify the curiosity of many others (who have long wondered what my spiritual condition was, whither I was drifting, and what religious beliefs, if any, I had come to hold) if, in this valedictory address, I were to make, not a "declaration of faith," but a statement of "facts" regarding my spiritual standing. You will have noted already that no priest, clergyman, minister of the gospel or PROFESSIONAL religionist of any kind has been permitted to preside over these obsequies. This is intended as a protest against the domination of ecclesiasticism which, by imposing ceremonies to accompany BIRTH, MARRIAGE and DEATH, controls, if not enslaves, its votaries during the whole of their lives on earth. And, further, it is a note of defiance towards that superstition which considers it necessary for the safety and future happiness of a departed friend that a so-called "Man of God" should superintend the last ceremonies, commend the soul to the care of its Maker, and dispose of the remains in consecrated ground. I fear not to enter and traverse the Valley of the Shadow of Death without the professional services of a priest, for a strong trustworthy guide takes my hand, my eyes are opened, and lo! the dark vale of common anticipation proves to be aglow with translucent light and peopled with dear friends who flock to welcome me. Think not this is mere rhetoric or the expression of a delusion. While yet living on earth I have come to KNOW—not "hope" or "believe," but KNOW—as perfectly as man's physical limitations permit, that when the spirit leaves the earthly form we call "man" it continues to live, albeit in a different state and under different conditions, and I am convinced that the physical life is but the prelude to states of more intense happiness and keener appreciation of the joys and wonders of life in every condition and sphere—all increasing and increasing "ad infinitum."

I have no quarrel with any religion or with religious people; I have experienced too much happiness in the fold of the Christian Church to utter a hard word against it, but I have been favoured with such abundance of interior light that I do not hesitate to claim a position far beyond anything the Church pretends to reach. For me "Faith" has given place to KNOWLEDGE, and "Hope" of salvation has been superseded by the CERTAINTY OF ETERNAL HAPPINESS, the commonly accepted account of the crucifixion has been succeeded by enlightenment as to what constitutes salvation and who is the real "Saviour," of whom JESUS CHRIST of the gospel is BUT THE SYMBOL. I have learned something as to who I am, whence I came, why I have sojourned on an external earth, and whither I am tending; and ALL IS WELL. I have come to know and love certain WISE ONES in interior states who have verily led me through green pastures and beside still waters, and who have set my feet upon the ROCK OF ETERNAL TRUTH.

Thus, full of confidence and joyful anticipation, I move forward towards the glorious SUN WORLD, towards never-ending LIGHT and LOVE.

Farewell, then, for a little time! It cannot be long before you will all have passed across the narrow stream. What a joy it will be to welcome you as each in turn arrives! Let us look forward to that auspicious event and patiently await the re-union that will be ours in the near future.

In conclusion, let me quote a few lines from Pope's "Essay on Man"—lines which resound with truth and embody the basic principles I have come to accept in lieu of the teachings of orthodox religion.

"All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul;  
That, changed through all, and yet in all the same;  
Great in the earth, as in the ethereal frame;  
Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees,  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent;  
Breathes in our soul, informs our mortal part,  
As full, as perfect, in a hair as heart:

As full, as perfect, in vile man that mourns.

As the rapt seraph that adores and burns:  
To him no high, no low, no great, no small;  
He fills, he bounds, connects, and equals all.

Cease, then, nor order imperfection name.

Our proper bliss depends on what we blame:  
Know thy own point this kind, this due degree  
Of blindness, weakness, Heav'n bestows on thee.  
Submit—in this or any other sphere,  
Secure to be as blest as thou canst bear:  
Safe in the hand of one disposing power,  
Or in the natal, or the mortal hour.  
All nature is but art, unknown to thee;  
All chance, direction, which thou canst not see;  
All discord, harmony not understood;  
All partial evil, universal good:  
And, spite of pride, in erring reason's spite,  
One truth is clear, Whatever is, is right."

Brother and Sister Spirits, you who are still clothed with flesh, and you who have attained the freedom of spiritual states of life, in taking leave of you, I greet you with the glorious watchword of the spheres—"All hail! All hail!! All hail!!!"

One of his assistants testifies to his sterling character in the following words:—

"With his vigour, force of character and originality, he was always fighting against official trammels and conventions. He loathed red tape and the official manner, and was never to be found in the beaten track, whether in matters educational, political or religious. Indeed, many people who did not really know him were shocked at his heterodox, or at least, unconventional methods of expressing himself on these subjects. Robert Race was a staunch, loyal and sacrificing friend, a fair and generous opponent, and one who, if he fancied he found wrong in any man, immediately asked himself if he had committed any fault to provoke that wrong. Would there were more like him!"

### Orthodox Inconsistency.

THE attitude of orthodoxy towards post-mortem life is un-understandable. Archdeacon Paterson-Smyth is an example. His many books on the subject are admirable up to a point—clear, logical and generous—and a good type of book to awaken interest in the minds of ordinary church-goers. He differentiates between Spiritualism and Spiritism. His is the general assumption that Spiritism is mainly "exploited by charlatans and vulgarists by frivolous crowds," and that it has "grave faults and grave dangers." He reservedly pats it on the back for its protest against "Materialism," and in other words accords the movement a certain amount of credit.

But the point we wish to make is this: On page 92 of "On the Rim of the World" the rev. gentleman says, "But probably I have said enough to set you thinking, and I hope, to set you studying the subject for yourselves." And yet (baffling inconsistency) he says (page 21) "unless for the thoughtful student and investigator I would strongly dissuade Christian people from associating themselves with it."

If "Christian people" are not to associate themselves with it, how are they to study it? Studying the subject to the rev. writer, evidently means accepting what other people tell you, which is, of course, what they wish you to believe. I'd rather see for myself, thank-you, Archdeacon—  
A. H. WALTERS.

DON'T sit down to take what comes, go after it.

DEATH is a stage in human progress to be passed as we would pass from childhood to youth, or from youth to manhood, and with the same consciousness of an ever-lasting nature.—SEARS.

A MAN'S mind is like a garden which may be cultivated intelligently or allowed to run wild. But whether you cultivate it or neglect it it is bound to bring forth. If you do not plant useful seeds it will grow weeds.—P. CULP.

## Exhibition of Psychic Photographs.

AN interesting exhibition of supernormal photographs will be opened in the McLellan Galleries, Glasgow, on Tuesday, September 19th, at 12 noon, and remain open for a few days.

The main feature of the exhibition is a collection of some 80 life-size enlargements of psychic photos, many obtained under test conditions, and all with an interesting story attached. These stories are in many instances told in letters displayed in an album, along with prints from the original negatives.

In addition to examples of the work of well-known mediums there are also on view photos obtained with mediums quite unknown to the public, and who still refuse to allow their identity to be disclosed.



No. 1.

Two photos are reproduced herewith, and their stories are typical. They were obtained by a Glasgow lady, Mrs. McLennan, through the mediumship of the Crewe Circle. Her son passed out in France about a fortnight before the armistice, and some months later she went to Crewe, hoping to obtain his photo, but to her disappointment the photo then obtained (No. 1) had on it, as a psychic extra, the face of a girl, whom she did not recognise. She showed the photo, however, to various friends, and one of her neighbours, Mrs. Bartle, the moment she saw it, exclaimed "Why, that is my Lily." Mrs. Bartle showed the photo to her husband, who also recognised Lily without any hesitation. In the photo it can be plainly seen that the girl's hair is parted on the left side, as was her habit.

Later on, at a seance, Mrs. McLennan was told that if she went to Crewe again her son would appear on the plate.

In due course she made the journey, and was delighted to obtain a photo (No. 2) with an unmistakable likeness of her son.

On neither occasion was Mr. Hope aware that the object of her visit to Crewe was to secure a photo of her son. Subsequently, at a seance in Glasgow, she was given the following explanation: Mrs. McLennan was not acquainted with Mrs. Bartle at the time of the death of Lily, and consequently had never seen Lily, but they became acquainted later, and a link was formed between the two families which resulted in the young people on the other side becoming acquainted also. They knew of the intended visit to Crewe. Lily was anxious that her mother (not a Spiritualist) should know that she still lived, but



No. 2.

there was not enough power for them both to show at once, so they arranged that Lily would manifest on the first occasion, feeling sure that her mother would see it, and that Mrs. McLennan would make another visit to Crewe.

A number of other interesting psychic exhibits, such as apports and spirit paintings, are also being shown, as well as a wax mould of a materialised hand, obtained at Warsaw through the mediumship of Frank Kluski by Mr. and Mrs. Hewat McKenzie, of the British College of Psychic Science, and lent by them.

The exhibition has been organised by Mr. George Garscadder, of Glasgow, who has spared neither time nor money to get together what is probably the most comprehensive and interesting collection of the kind which has come before the public.

SIR ARTHUR CONAN DOYLE'S NEW BOOK, "The Coming of the Fairies," which we recently referred to, is now to hand (Hodder and Stoughton, 12s. 6d.). It states in evidential form the case for the "Cottingley" fairies, and is a valuable contribution to fairy lore. The illustrations in particular add to the value of the book. Post free, 12s. 9d., from THE TWO WORLDS Office.

WE SEE that Rev. Canon Darbyshire has accepted the living of Vicar of Sheffield. The matter interests us, as we know the interest of Mr. Darbyshire in psychical matters. We remember a very able lecture given by him in the Church House, Manchester, a year or two ago, on Spiritualism. Whilst not accepting all our conclusions, he was perfectly fair to us, and showed a familiarity with the scientific side of our literature. Manchester has a reputation for leaving the impress of Spiritualism on the clerics who serve the city. Canons Hicks and Welldon are well-known cases in which psychical opinions have not been a barrier to preferment, whilst the interest of Canon Peter Green, if not exactly sympathetic, is at least well known.

WHEN a man dies they who survive him ask what property he has left behind. The angels who bend over the dying man ask what good deeds he has sent before him.—KORAN.

HEAVEN and happiness hereafter are not going to be in the nature of hand-outs to a lot of tramps and spiritual mendicants, who "have no worth or merit of their own," but on the contrary it will be a definite reward, given to those who have earned it by well doing. The key that will open the portals of the heavenly home will not be faith only, nor the vicarious sufferings of Jesus, but—"well done, thou good and faithful servant."—REV. H. W. B. MYNACK.

THE immersion of man in the difficulties, temptations and failures of the earth life, carefully planned and brought about by the Creator, has given rise to the allegory of the "Fall"; but it is almost needless to say that the history of the human race, so far from showing any fall, exhibits, on the whole, a steady rise, progress and development. This, however, will always be limited by mortal conditions, and the carnate or mortal life will ever be the preparation for the discarnate.—REV. CHAS. L. TWEEDALE.

## The Britten Memorial.

### OBJECTS :

To establish in memory of Mrs. Emma Hardinge Britten :—

1. A National Library and Reading Room.
2. Headquarters for the Spiritualists' National Union, Ltd.
3. Headquarters for the British Spiritualists' Lyceum Union.
4. Classrooms for Study and for the Development of Mediumship under the best guidance obtainable.
5. Seance Rooms for the production and study of psychic phenomena, and of Mediumship under the best conditions.
6. To house such other Spiritualistic activities as may be convenient and desirable.
7. To provide a home for the care of such records as are essential to the history of the Cause.

MRS. EMMA HARDINGE BRITTEN was one of the greatest of our pioneers, and the founder of THE TWO WORLDS, and Manchester (her birthplace) is looked upon as the best centre for the Memorial. A glance at the above objects will show the importance of the speedy establishment of the Memorial, and the Trustees make an EARNEST APPEAL to every Spiritualist church and Lyceum, and to all Spiritualists, for financial assistance to carry out this all-important work.

Collecting Books have been issued to each member of the newly-formed Committee, and it is now possible for those interested to pay their contributions to these collectors. It is hoped that a fair sum will be raised in this way.

I have pleasure in appending the list of contributions which have come to hand during August.

LIST OF CONTRIBUTIONS RECEIVED.		£	s.	d.
Amount previously acknowledged .....		88	5	3
C. W. Newcourt, Esq. (Bournemouth) per Mr. E. W. Oaten .....		1	1	0
"R. A. B." .....		10	0	0
E. T. Johnson, Esq. (Pendleton) .....		1	1	0
John Wadsworth, Esq. (Keighley) .....		5	5	0
"W. J." per Mr. E. W. Oaten .....		0	2	6
Mrs. M. A. Stafford, Oldham (Balance from sale of pencils) .....		1	10	0
MANCHESTER AND DISTRICT GROUP EFFORT :—				
Amount previously acknowledged .....		£26	2	3
"L.S.," Stockport .....		0	12	0
Harpurhey (Ventnor-st.) Collection August 27th, 1922 .....		1	1	0
Collecting Books :—				
Per Mr. A. Hewson (Longsight) :				
J. Ward, Esq. (Manchester), £5;				
Mr. W. Brooks, Is. .... 5 1 0				
Per Mrs. E. Holden (Ardwick);				
J. Ward, Esq. (Manchester), £5;				
Manchester Spiritualists' Lyceum (Maskell-st.), £3 3s. .... 8 3 0				
		<hr/> 40 19 3		

Combined Total (since March 29th, 1922) ..... £148 4 0

On behalf of the Trustees I beg to tender their grateful thanks to the above-mentioned individual subscribers, and I wish to convey to the committee and members of the Harpurhey National Spiritualist Church (Ventnor-st.) and Manchester Spiritualists' Lyceum (Maskell-st.) the warmest thanks of my Trustees. The generosity of Mr. J. Ward (Manchester), "R.A.B.," Mr. J. Wadsworth, and others will greatly assist the Trustees in their efforts to gain the munificent offer of Mr. Hervey Carter. IF YOU HAVE NOT SUBSCRIBED, SEND ALONG A DONATION.

Mrs. M. A. Stafford, of Oldham, has raised the sum of £4 from the sale of pencils. The Trustees greatly appreciate her efforts, and are most grateful for the sum subscribed by these means. Will others follow the good example?

All donations and offers of assistance will be gladly acknowledged by JOHN JACKSON, Hon. Secretary, 30, Baxton-road, New Mills, near Stockport.

## A Summer School.

A. G. Newton.

SEEING that the last annual conference of the S.N.U. has decided to hold its first Summer School next year, I thought it would not be amiss to pay a visit to one, to see how they were conducted, and gather up any points that might prove useful to our movement; so I booked accommodation for myself and wife for the last fortnight of the Vegetarian Society's 26th Annual Summer School to be held at Inglemere School, Arnside, Westmoreland. This being our first experience, we had no idea as to how they were conducted. It is run on very simple lines. Rising bell, 7-30 a.m.; hymns, 8-20 a.m.; breakfast, 8-9 a.m.; dinner, 1 p.m.; tea, 5-30 p.m.; supper 8-30 p.m. and everyone can please themselves what they do or join in.

A headmaster, sports director, tourist guide and bell-ringer are appointed weekly from the scholars, and in addition to the permanent working staff—cook, waitress, etc. The headmaster arranges for lectures by himself to the scholars, and these are given on Vegetarian and many other subjects. Theosophy, Numerology, Christian Science and one on Spiritualism (by myself) were some of the topics dealt with, generally from 6 p.m. to supper time, and after supper from 9 p.m. to 10-30 p.m. discussion classes were held. These times were subject to arrangement that might have interfered. Every day, after supper for the younger or more frivolous folk, dancing, songs and games were organised.

Tennis, croquet, badminton and bowls were all played by those interested, and competitions were arranged by the sports director. The tourist guide would arrange walks and outings for those who desired to visit particular spots, and once a week there was an official outing, and on that day the school was closed to all students from breakfast till tea, and lunch was made up in parcels for every scholar with a late high tea served upon the return of those who had gone on the outing. Packed lunches were always obtainable upon giving notice the previous night.

Every Thursday was a sports day, when races, of-war, laughable competitions, etc., were organised followed in the evening by a fancy dress ball (which gave fine scope for ingenuity), interspersed with songs and recitations.

The complete success of this school is undoubtedly due to the untiring genial personality and clever work put forth by Mr. James Hough, the Secretary of the Vegetarian Society. It is certainly a post which requires a man of exceptional tact, firmness and organising ability, upon both its social and business sides if it is to prove a success pleasant to the scholars, and profitable to its organisers.

This summer school is fairly large, averaging 80 scholars per week for the five weeks of its duration. Mr. Hough has kindly consented to supply the S.N.U. with a list of schools available and their rent, etc., also any information gained as the result of all his accumulated experiences, and he suggests that for a commencement a school averaging 40 is best.

A bookstall is available to those desiring to purchase literature, and a small library was loaned by one of the scholars, but the propaganda work is mainly carried out by means of the excellent vegetarian diet provided. £3 per week for non-members of the Vegetarian Society is the charge made, and about 50 per cent. of the scholars are drawn from non-members. Children over 10 years of age can attend.

It has certainly been a most pleasant and instructive experience, and one has met many shades of thought, and thereby gained. Here as elsewhere Spiritualism is a hot subject, and people are eager to learn what we have to tell them. Many people related to me the psychic happenings of their lives. I only wished that a good clairvoyant had been present, so that we could have held a few seances under what would certainly have been good conditions and evidence of value given to those seeking the truth.

[NOTE.—We understand that the S.N.U. are considering the advisability of conducting a Summer School. Valuable suggestions have been forwarded by Rev. Chas.



Livedale and others. Any information will be gladly welcomed by Mr. R. A. Owen, Secretary, Organisation Committee, S.N.U., 119, Chatsworth-avenue, Aintree, Liverpool.—EDITOR.]

## Jesus: The Mystery Unveiled.

### Mr. May Replies.

SIR,—It is an old and true saying that if you want to astonish people tell them the truth. My all-too-brief article, which was my unpardonable sin on this subject, has aroused attention, and several outside the movement to whom I have shown the article congratulated the writer by saying here at last is something tangible to work on, something to enable us to respect and admire in the mysterious person who is said to have been the founder of the Christians' religion.

Just as we say, "One cannot see the forest for the trees," so for centuries the clerical monopoly and mystification of the simple truth has so obsessed folks that it has become fashionable to be orthodox, and go on repeating the old, old story in the same old way. But I as a worker, and one of the rank and file, like to tell my class the truth about religion, and try and free their minds from the stodgy theology of the average clerical class. The workers to-day are living in a new age—the age of the spirit of Truth, the promised and arrived "Comforter"—and as they have nothing to lose but their chains, the first and all-important thing to do is to release the Jewish ideal reformer from the mammon, avaricious, grasping monopoly of the clerical class, who, to the tune of over £15,000,000 a year, levy tithes and toll from the ignorance they engender in the public by their idolatrous superstition.

The next item for the people is to free the Bible from the clerical monopolists, and give it a chance to explain itself. Study and compare it, and discover that the Bible always explains itself as no other book does.

Take two instances out of scores: (1) The Virgin Birth. The Old Testament writer explains that the promised child was the prophet's wife's child, born a year or two after the prophecy, and no more to do with a child born 700 years after at Nazareth than with the man in the moon. The idea of a human "virgo intacta" after the birth of a child, outside the sphere of mythology and clerical idolatry, is absurd and unreasonable.

The second instance is the falsity of orthodoxy regarding what the Gospel consists of, and this touches the vital first principle of the Spiritualist faith. In print, from pulpit, parks and street corners, it is repeated "ad nauseum" that the Gospel is "believe or be damned," varied by that "God sent His only begotten Son into the world that whosoever believeth on Him should not perish but have everlasting life"; or "he that believeth and is baptised by water (immersion) shall be saved." In any other way we are to be damned; or, as one of my orthodox friends cheerfully expresses it, "directly you die it is heaven or hell for humanity."

Now, orthodoxy is a sham and deceit, and opposed to truth and the Bible, for we must never forget that the Old and New Covenants (i.e., the Bible) were written by Jews for Jews, or orthodox and reformers; hence the Only Begotten Son, according to the Bible, is the supreme faith and personality of Judaism that there is only one God and no other. The Jewish people (13 millions) in all time, then, and now, are the "First-born only begotten son of God," and the Gospel, or good news, for all time is that alone called the everlasting gospel, and defined in the Apocalypse in these words: "Worship God, fear God, and give glory to Him: Worship Him that made heaven and earth, the sea, and the fountains of waters," (Rev. xiv. 6-7.). This is the everlasting gospel proclaimed to every nation, people, time, kindred, race and individual; this is the "good news" to all peoples of men by inspired revelation to the Jewish writer for our pursuit, delectation, profit and pleasure; this is the secret of the mystery of the mystic name and person of the Proclaimer of Wisdom and Truth now, and for all time. So mote it be.

A few remarks to the critics. Mr. Bush says "Quote authorities." The answer of a famous judge applies: "Never state reasons for judgment; the 'authorities' only darken counsel and add to the confusion."

To Mr. De Brath, if he does not know the vital difference between "dying" and "dead," nothing but a dictionary will help him. Perhaps the words of the New Testament, "I die daily," may answer his seven queries, or give time for reflections further on the matter.

Mr. J. W. Potter is quite "cross" and concerned about the matter, and so far orthodox that to profess belief in the "historical Jesus" is said to be anti-Christian, though the New Testament affirms the opposite; and when he calls Jesus a "bastard" he is evidently muddled over ancient and modern marriage laws and usages.

"Where," asks the critic, "is the evidence that Jesus lived years after his crucifixion?" (W. Carlos.)

The answer is the New Testament, and reference to a Jewish Encyclopedic Dictionary in a public library.

I suggest that readers re-read a few times my article, followed by a careful study of the Bible and contemporary history, then they may learn something on this subject, and see that it is not necessary, as Mr. Aubrey advises, to wait 500 more years for a solution of the problem.

T. MARK MAY.

### Mrs. Jennie Walker.

DURING the past week, up to Tuesday, there has been no sign of improvement in Mrs. Jennie Walker's condition. On the contrary she appears to have become gradually weaker, and less disposed to rouse from a lethargic dozing which is a marked feature of her state. The tenacity of life shown is ascribed to her remarkable vitality and fine constitution, but the best estimates, though, of course, naming no period, still offer no encouragement whatever, and predict an early end of her suffering.

### Charity.

THIS word has come to be regarded as meaning giving of alms to those in circumstances of poverty, but there is another meaning which is often overlooked. The one best to follow is that which the apostle spoke of, for remember that charity is here similar to love. Each one should exercise this virtue. Ere the world is much better there must be more charity.

Take notice that where this attribute is in operation there is more unity of effort, and greater results follow. We often regret that men are so wanting in charity, yet there is some improvement taking place of late years. Still there is much more to be accomplished in this direction. Now, in the great struggle between masters and men, if more charity was displayed on each side, the questions at issue would soon be decided.

Our wish is to see the end of such disturbing strife, and this will come about when each looks upon the things of others as well as their own, and neither strives to gain the advantage over the other. Peace is desirable in industry as much as in war. You will find that prosperity comes only in peaceful conditions. O, that men would realise this more, each would then do his best to maintain peace. Masters and men must try to work for the good of all. Long has this motto been known to be good, yet the present strife shows that each is trying for the good of himself. Open the eyes to the truth of the fact that each for all is best, then peace will prevail.—A COMMUNICATION TO W. T. F.

WHEN you have read this issue of THE TWO WORLDS pass it on to one of your friends.

I TAKE the entire responsibility for my life, whether it has been good or bad; it is my own handiwork and I do not try to lay any blame for its shortcomings upon any other human being than myself. Bad men are responsible for tempting me, but I am responsible for yielding to the temptations.—REV. H. W. B. MYRICK.

FOUNDED NOVEMBER 18th, 1887.

# THE TWO WORLDS

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FRIDAY, SEPTEMBER 15th, 1922.

## Science and the Soul.

SIR CHAS. SHERRINGTON'S Presidential Address at the Annual Meeting of the British Association at Hull on "Aspects of Animal Mechanism," has attracted wide attention and general comment in the press. The outstanding feature of such comment seems to be the impression generally held that the views of the lecturer are anti-spiritual, or that they cut across the generally-accepted views held in the name of religion.

We may be dense, but if our reading of press reports conveys an approximate idea of Sir Charles' attitude, then it appears to us that his paper tends to define processes rather than to state conclusions. We imagine that he merely carried us from the known to the unknown, and left us stranded in mid air, from which position only the theory of a super-physical life can lift us.

"The nervous system in its repair, as in its original growth, showed us a mechanism working through phases of non-functioning preparation in order to forestall and meet a future function. The how of its working was at present chiefly traceable to us in the steps of its results rather than in comprehension of its intimate reactions; as to its mechanism, perhaps the point of chief import for them there, was that those who were closest students of it still regarded it as a mechanism. But if to know was to know the causes, they must confess to want of knowledge of how its mechanism was contrived."

Behind the co-operative activity of the multitude of cell-lives which comprise the life of each of us, there is a "mind" which co-ordinates the reactions from experience into memories, and a "something" which wills to do or not to do. Sir Chas. Sherrington took us to that point when he said "Great differences of difficulty, therefore, confront the understanding of different aspects of animal life. Yet the living creature is fundamentally a unity." The composition of that unity carries us into the realm of the unknown, and we take it that the President's attitude is that until that unknown is brought within our knowledge final conclusions must be suspended. And if we read his attitude aright, he has adopted the purely scientific position.

If one takes a watch (mechanism) and winds it up, it does work (marks the passage of time); the breakdown of one wheel or one spring may stop its activity, leaving the rest of the machinery in perfect working order, but unable to function. Yet one cannot understand the working of the watch without reference to the initial energy implied in winding, and no analysis of the watch or of its working parts will enable us to discover the winder. He is the unknown quantity on which all depends. His energy is in the watch, but is untraceable without reference to something outside the timepiece.

It may well be that reactions from sensations, imagination, emotion, etc., contribute to the make-up of our personality just as the material and construction of the watch may determine in some measure the accuracy of

its work, but the sum of the properties of the material composing the watch can never explain the initial energy implanted within it by the man who wound it up. Hence it would appear that Sir Charles took his hearers as far as science could, and left them to the mercy of the "unknown." It is brutally true that though the living organism may be a mechanism, its composition and work cannot be exhaustively defined in terms of mechanics.

Dr. Eve, in the physiology section, essayed to consider the same problem in another light, and incidentally gave us a new word, "katergy." He submitted that at the dawn of life sunlight, energy, selected materials, such as colloid complexes and nitrate mollicules. The law of katergy provided the possibility of growth, and when once they had started, these colloid complexes would begin competing for sunlight energy, and this flowed down those organised channels which provided for it the best means. This Dr. Eve said, enables us to extend Darwin's theory of the survival of the fittest. The fittest being those which compete most successfully for the "katergisors." He added matters of mind and spirit which have somehow been grafted on this material basis are not touched by this hypothesis, and are infinitely less knowable, and that we think is precisely the position.

Some interest, however, gathers round the attitude of the Churches towards the various papers read at the Association's meetings. The Archbishop of York preached the Annual Sermon at Holy Trinity, and stressed the fact that the relation between science and religion was one of comradeship. Philosophy was the mutual friend who helped them to understand one another. We suppose this is in the nature of prophecy, and we hope it will become true. There is, of course, a strong tendency in this direction, but it is the product of the last twenty years, and we think the time is not far distant when science will teach religion more than it has ever known concerning the soul and its relation to a super-physical world, for these are things which are becoming questions of experimental fact. The Archbishop asked that men of science should give the power of their great authority to the cause of religion. We imagine that when scientific data are sufficient to justify this, no such appeal will be necessary. The scientific mind will follow slowly perhaps, but none the less surely, where the facts lead. Otherwise, it would not be the scientific mind. Until, however, Mr. Sherrington's "unknown" becomes somewhat definable, science would be very silly to adopt definitions or statements of religion, most of which are not present-day findings, but legacies from the ages of ignorance.

Religion must adopt the scientific attitude. Since the days of Francis Bacon (or of Roger Bacon, the Oxford Monk), science, in its modern terms, has come into being and in order to do so it scrapped all the legendary lore which was unproved and unprovable. It has established itself because it is based in the main on things that are provable to-day. Psychology is pointing to the soul in man, which manifests in mentation and mechanical form, and if science adopts religion (as it may well do) it must start right there rather than in dogmas concerning Deity. The real growth of religion in the dynamic form in which it will appeal to men, must begin at the same spot. We believe that the evidences of Deity will be found in the analysis of the latent powers of humanity and nature, the sources and springs which cause these things to be. Christianity has been revolutionised in the last half century, yet, where is the official pronouncement of the abandonment of the old and discredited conceptions? They have been allowed, by the up-to-date thinker, to go by default, but they are persistently trotted out whenever opportunity offers, by quite a majority of professing Christians, and no effort is made in the Churches or Bible classes to acquaint young men with the results of modern scholarship.

This is the secret of our grumble with the Churches. They hesitate to tell the whole truth for fear the faith of the faithful will suffer. It is mistaken policy, we are sure. When parents neglect to tell youths and maidens in their teens the responsibilities pertaining to adolescence, such information filters to them in the street and work-



in objectionable forms. When religious teachers elect to lay the whole of the facts of theology—pro and con—before enquiring minds, many facts are presented by the blatant materialist and the opponent of religion generally in such form that they seem conclusive, and they imagine they have been wilfully deceived. The mind of to-day is capable of grappling with facts. There may be a few people who take their political opinions from the "News" or "Mail," or their religious opinions from the "Churchman," "British Weekly," the "War Cry," "Christian Herald," "The Two Worlds"—they are, however, few in number.

The majority of people are saying to the press, "You give us the facts—we are quite capable of forming our own opinions!" They are saying the same to the pulpit, and any attempt to hide or overlook the facts gives rise to the suspicion of deceit. This is the trend of the modern mind, and if religion is wise it will frankly state both its weaknesses and its strength. It will not hesitate to abandon that which is improbable or unprovable, and take its stand upon those matters of history and experience which are solidly based. That is the scientific attitude—the attitude which would disarm most of present-day criticism. The case is admitted by Dean Inge in his sermon last Sunday. "After 400 years," said the Dean, "the Church has still failed to adopt her cosmology to the discoveries of Galileo. Officially we clergy have to live in a pre-Copernican universe, otherwise certain dogmas on which the Church exists would have no meaning. The battle against the dead hand of authority is not yet won, but the issue is certain. The educated Christian has already succeeded in fitting his creed within the framework of the universe as we know it to be, and as the people, more especially women, become better educated there will be less resistance to a reconstruction of that part of the building which is obviously crumbling. When this necessary work is done it will be found that religion is not a pin the worse."

When this is done science and religion will indeed be handmaidens, and "religion" might become one of the most useful subsections of the British Association.

## CURRENT TOPICS.

### The Light Which Reveals.

APROPOS our "leading article" of last week, which stressed the large amount of psychic faculty which is suppressed by convention, a correspondent, who is a professional nurse, writes us, "How I wish I had known all these things concerning our wonderful selves years ago. The marvel is that the teaching of the churches does not make us realise it. I fear the clergy mystifies the whole thing. I have seen spirit people for years, but I did not dare say a word about it. I felt that I was abnormal, and had the dread that sooner or later would I end my days in an asylum. That dread has now passed, and the mystery has cleared away; my mind is free and my life happy."

### The Incentive to Progress.

THE result of such enlightening knowledge is made clear in the subsequent sentences of this letter: "I find an outlet for my knowledge in enlightening my fellow nurses, and it helps them to understand so much that was puzzling. We find that many of us are natural healers, and the knowledge helps us to do good work. Every new recruit helps to swell the band of workers for this wonderful Spiritualism. It makes life worth living under any condition." That is fine testimony. It is, of course, quite probable that the possession of healing power, though unknown to the possessor, has some bearing on the choice of a profession.

### When We Become Enlightened

WE have expressed the opinion that in the time to come, when people become REALLY enlightened, the natural possession of healing power will be the first requirement for those intending to follow the medical and nursing professions. When that

day comes we shall hear far less concerning the use of the knife, and of vaccines, antitoxins, etc., etc.

### Progress in the North.

WE are pleased to hear that three Societies in Manchester are purchasing suitable buildings for their activities, viz., Cheetham Hill, Collyhurst and Moston. All three may be housed in their own churches this year, and over £100 per annum will be saved in rent. We are pleased to hear, too, that each Society intends to set up a board of trustees, on which the S.N.U. are represented, to hold the property in law. Thus the buildings are secured for Spiritualism in perpetuity, whilst complete control of the church's activities is reserved to the members.

### The British Association.

THE British Association for the Advancement of Science held its annual meetings this year at Hull from the 6th to 13th inst., and nearly 2,000 members were in attendance. Sir C. Sherrington is the new President, and his presidential address, delivered in the City Hall, dealt with "Aspects of Animal Mechanism." In the course of the address the speaker essayed to deal with the questions: "Is the living organism a machine?" and "Is life the running of a mechanism?" The address briefly recapitulated the known facts of physiology, and passed from muscular and reflex action to the consideration of nerve processes, leading up to the conclusion that the mind, manifesting within and through physical and nerve processes was really the entity to be discovered. The biologist here had to make way for the psychologist.

### "The Mind is the Standard of the Man."

PROF. SHERRINGTON seemed to be of the opinion that the sum of one's mentality was not the whole of the unit of personality. "Made up of myriads of microscopic cell-lives, individually born, feeding and breathing individually within the body, each one of us, nevertheless, appeared to be to himself a separate entity, a unity experiencing and acting as one individual." Even in the extremes of multiple personality, "how closely those selves were united and integrated to one personality," whilst one of the features of so-called double personality was that "the individual seemed to himself at any one time, either wholly this personality or that, never the two commingled. . . . The normal action of the mind was to make up from its components one unified personality."

### Mind as the Unifying Factor in Man.

ALL this reasoning, it appears to us, is leading in one direction, slowly, perhaps, but surely, viz., to the recognition of the fact that however complete may be our definition of man in terms of mechanism, we shall never find complete satisfaction. We have to get behind matter and mechanism to find the vital cause and reason of his manhood. Mr. Sherrington said, "The greatest social animal was man, and the powers that made him so were mental." Without the study of mind, he argued, we were trying to explain the whole within the limitations of the part, and he trenchantly asked, "Can you suppose a unified entity which is part mechanism and part not?" To which the reply seems to us obvious, since the thing which unifies it is super-mechanical.

### The Spiritual Solution Becomes Increasingly Clear.

THE speaker suggested that we were out to discover "the how of the living creature as a whole and the problem was an ambitious one. . . . Biology was constructing a social organism, whose cohesion depended on a property developed so specifically in man as to be, broadly speaking, his alone, namely, a mind actuated by instincts but instrumented with reason." Sir Charles Sherrington's address is valuable for its analysis and definition of the problem, but does not appear to have led us very far towards its solution. Its chief value for Spiritualists is that it hints at least that the mind of man is super-physical and super-mechanical, and shows the trend of science towards the spiritual solution of the problem of our being.

**Having Eyes,  
They See Not ;  
Having Ears,  
They Hear Not."**

CRITICISING Mr. Robert Blatchford, the "Freethinker" alludes to the fact that he has only read "a few books written by Spiritualists" (which is hardly a fair statement, since many scientific works on psychical matters have been written by those who hesitate to accept that honourable name), and urges that specialised knowledge is essential to the understanding of what occurs. "It is a question of being acquainted with the kind of evidence that is of importance." We suppose so! and the only kind of evidence that seems to matter to the "Freethinker," judging by "The Other Side of Death," is that which tells against Spiritualism. It is legitimate to argue that "there are a large number of people constitutionally incapable of setting a plain, unvarnished account of what they do see or hear," but it is also true to say that there are also a large number who refuse to see what takes place under their noses, because it might cause the inconvenience of revising their established opinions. We have met both classes at innumerable seances.

**A Very "Young" Critic.**

MR. FILSON YOUNG, who does not seem to be abashed by the incidents of a few months ago, returns to the fray in a popular Sunday paper in a criticism of Blatchford, in which he claims that no amount of ability in one direction qualifies a man to be an authority in another direction, and Mr. Blatchford has not attended a seance. Well, Mr. Young has an advantage—he has been to ONE, the evidential nature of which, on his own confession, he destroyed by a breach of the laws of courtesy and fair dealing. But if one seance makes a man an expert, "Nunquam" may soon overtake him.

**Who is the Man  
Who Knows?**

MR. YOUNG claims that only the man who has specialised in psychic phenomena is entitled to speak with authority. We quite agree. But that puts HIM out of court. According to this finding the authority on the validity of psychic phenomena is the man who has devoted years to its observation and study. That constitutes the experienced Spiritualist as the highest and final authority. What is Mr. Young shouting about? His own argument proves his unsuitness to pronounce a valid opinion, and establishes our case. Sir Arthur Conan Doyle in the following issue effectively replied by facts rather than wrangling.

**New Books.**

"CHRIST AND THE NEW AGE." By "A Messenger." Edited, with Notes, by G. Leopold. Svo., 200 pp., 5s. C. W. Daniel, Ltd.

This is a book in which great claims and little evidence are very apparent. It is claimed that the "Messenger" was brought under the direct influence of the Master, Jesus. It is made clear that Jesus and Christ are two different entities; and through the lesser Jesus the writer was brought into contact with the Lord Himself—the Christ—who, it is further claimed, is at present living in a physical body in the range of Himalayan Mountains. The Christ, we gather, is the product of our own human race, whose perfection has been reached through slow degrees. The teachings themselves consist chiefly of generally-accepted spiritual platitudes of a decidedly theosophical type, but most of them have been far better expressed by Mrs. Annie Besant and Mr. G. R. S. Mead.

We are of the opinion that this is another book which shows the power of great names to stimulate vanity and credulity.

"PSYCHIC PHILOSOPHY, AS THE FOUNDATION OF A RELIGION OF NATURAL LAW." By Stanley De Brath, M.I.C.E. (N. G. Desantis), with an introductory note by Alfred Russel Wallace, O.M., etc. Svo., 386 pp. Spiritualists' National Union, 5s. 6d.

The publishers are to be congratulated upon the publication of this valuable work, written by a trained

thinker as the result of personal experiment and research. Mr. De Brath is a careful writer, whose opinions always carry weight by their studied moderation, and are expressed free from bewildering technicalities. We know no better book as a text book on Spiritualism—whether as a science or a philosophy—that *Psychic Philosophy*. After a succinct review of the progress of the last century the writer deals with the new outlook on religious questions and claims that what is needed is the co-ordination of scientific fact with morality and history. The way in which such co-ordination lies through the recognition of psychic processes as the nexus between the two. Chapters dealing with Objective Physical Phenomena and Mediumship and Subjective Facts lead up to the consideration of the moral teaching of Spiritualism, and the responsibility of the individual making the investigations is strongly insisted upon. Scriptural and scientific objections are ably dealt with, and the strength of the moral teaching of Spiritualism is insisted upon.

Matter and Ether in their scientific aspects constitute a difficult field for those who are devoid of scientific education. Mr. De Brath simplified the broad principles and brings them within our grasp, and goes on to deal with spiritual states of life in the beyond, and of death as the opener of the gates.

His long residence in India enables him to draw an interesting parallel between the growth of Buddhism and Christianity, and to note the virtues and faults of each.

Finally he deals with the Woman's Question, and ingeniously points to the duality of the duties of life as apportioned to the sexes. Marriage, he tells us, should be based on the recognition that the relation between manhood and womanhood is essentially a psychic one.

In an appendix the present position of Spiritualism is well defined as bearing on science (particularly psychology), philosophy, religion, sociology, politics, personal conduct and education.

The book is well produced at moderate cost, and is dedicated to "a past president of the Spiritualists' National Union and his fellow workers in that body," to whom the copyright has been generously given by the author.

"STUDENT'S HANDBOOK (No. 2)," issued under the Education Scheme of the British Spiritualists' Lyceum Union (Grades 2, 3 and 4), is a useful compilation which will be useful to those intending to sit for the annual examination. The central teachings of Spiritualism is reduced to seven heads. The "Seven Principles" adopted by the S.N.U. are illustrated by generous references to the "Lyceum Manual." The aim of Spiritualism as a reforming movement in the every-day activities of the world. Comparisons are drawn between Christianity and Spiritualism, and the various phases of mediumship are well summarised.

The rise and progress of the Lyceum movement in this country is briefly traced, its constitution made plain, and its various activities explained. Short articles follow dealing with love, justice, purity, spirituality, etc., written in the main by Mr. J. Tinker. The booklet should have a useful function, and the price charged (6d.) is within the reach of all.

We would point out that intelligence and enthusiasm are not the same thing. Some people have both; others have neither.

MRS. STAFFORD (Oldham) wishes to thank the many friends who, by the purchase of pencils, enabled her to hand £4 to the Britten Memorial Fund.

IN THE last issue of the "Sunday Chronicle" Sir Arthur Conan Doyle has a withering reply to Mr. Filson Young on the reality of "ectoplasm." Mr. Young has had no experience whatever of this substance, and says it doesn't exist. Sir Arthur described how it has been seen, felt, handled, separated and carefully examined. We understand that it has been microscopically examined. By what presumption ignorance dictates to first-hand knowledge we do not know. Sir Arthur's article is the more strong in that it graphically describes facts rather than combats unfounded theories.



**SPECIAL REPORTS.**

150 words are inserted free. Above that number a charge of 2d. per line is made. Send remittance with report.

**SOUTH MIDLANDS DISTRICT COMMITTEE.**

THE quarterly meeting of the above Committee was held at the Spiritualist Church, Clement-street, Leamington, on Saturday, Aug. 26th, 9 delegates, 7 associates and 5 officers being present. Mr. Brooks (treasurer) occupied the chair at the opening, the President and vice-president being unavoidably late.

The proceedings opened with a hymn, followed by an invocation by Mr. Phillips, of Smethwick. Reports showed that the financial position remained unchanged, a deficit still appearing. It is hoped that the annual gathering to be held on Sept. 3rd will change this hard-up condition, and that more than the £100 aimed at will be received.

The benevolent fund showed a substantial balance, which was depleted by grants to six necessitous cases. The literature account made a welcome re-start, sales for the month being £1 11s. 1d. The allocation of the churches in the Potteries to the Southern District was discussed, and arrangements made for a conference re propaganda.

The secretary, Mr. Atkinson, announced his resignation, which was accepted with many expressions of regret and thanks for his services. Mr. Wiggins accepted the office of secretary, and thus vacated the Presidency. Mr. Walshaw was elected President, which left the post of vice-president vacant. This was filled by the election of Mr. Maybury.

Tea was provided by the Leamington Church members, and a profitable and pleasant meeting closed at 7 p.m. A propaganda meeting followed, addressed by Messrs. Wiggins and Walshaw, and Mrs. Brooks and others.

**NORTH MIDLANDS DISTRICT COMMITTEE.**

OWING to holiday season the E.O. decided to hold the quarterly meeting at Long Eaton on August 19th, and all things considered, the decision was a happy one. The business of the E.O. was conducted under the presidency of Mr. Walker on Saturday and Sunday, the chief items for consideration being propaganda and mission work for 1923.

With rather short notice of re-arrangement, the E.O. were fortunate in being able to utilise their services on the platforms at Beeston and Long Eaton. Speakers were already planned at each church, but graciously stood aside to enable the E.C. to conduct their services on the Sunday.

Mr. Walker and Mr. Cowell remained at Long Eaton, and were very much appreciated by substantial congregations. Mr. Harvey Metcalfe being on a visit to the town, freely and cheerfully rendered valuable assistance in giving spirit descriptions and messages. At Beeston Mr. C. Botham, of Burton, created a lasting impression, with good sound addresses and convincing phenomena. He also continued the services on the Monday, and was a revelation to good congregations. The E.O. have reason to feel elated at such a successful week-end.

**BRISTOL: UNITED.**

ON Monday, Aug. 21st, the Ladies' Guild held their annual outing to Summerville. Two coaches and a band left the church at 8 a.m. The first halt made was at Bedminster Down, where the

party was photographed. The weather was ideal. We journeyed via Bridgewater and Honiton, arriving at Sidmouth soon after 1 p.m.

Tea was very tastefully served at the Mocha Café, facing the sea front.

The President paid a very high tribute to the work done by the Guild. Our old friend, Mrs. Miles Ord, also spoke very highly of the results produced through this branch of the work, and appealed to all present to continue to support the leader, Mrs. Hoskins, in the future as they had in the past. Mrs. Hoskins responded, and said that her work had been very ably assisted by the ladies. Particular mention was made of Mrs. Roberts and Mrs. Ealey, who had worked so hard to organise these outings.

The party arrived back in Bristol at 11 p.m.

**ATHERSTONE.**

ON Sunday, Aug. 27th, we were favoured with a visit from Mr. Albert Cooper, the gifted boy medium, of Coventry. The subject, "Love ye one another," was dealt with in a most impressive manner. His demonstrations were excellent, and practically all recognised. The gathering was the largest we have ever had.

**MANCHESTER: LONGSIGHT.**

ON Sunday, Sept. 3rd, we held our harvest festival, which was conducted by Mr. John G. Wood, of Birmingham. There was an impressive display of fruit, vegetables and flowers kindly given by members and friends. Mr. Wood delivered an address and clairvoyance to crowded meetings. Mr. Wood made many friends.

The officers and committee desire to thank all the members and friends for their gifts, which made this festival a splendid success.

**MEETINGS HELD ON SUNDAY, SEPT. 10th, 1922.**

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Townley, of Lancaster, conducted our meetings. Mr. Dobson presided.

BARRY, Atlantic Hall. — Mrs. Stark gave an address on "The spiritual nature of man," followed by clairvoyance.

BRISTOL, Cave-st. — Addresses by Mr. J. Woodland, of Cardiff. Miss Yates presided and gave clairvoyance.

CLIFTON: Addresses and clairvoyance given by Miss Mary Mills.

DARLSTON. — Mr. Walshaw, Pres. M.D.U., gave addresses and clairvoyance.

DEVONPORT, Albert-rd. — Mr. F. Ireland gave an address on "Seeing the invisible." Mr. S. H. Palmer gave clairvoyance and Master Langford obliged with a solo.

EXETER, Market Hall. — Mrs. Grainger discoursed in the afternoon on "True religion," and Mr. Chas. Tarr in the evening on "Is man a machine or a living soul?" Clairvoyant descriptions by Mrs. Grainger.

LIVERPOOL, Daulby Hall. — Mrs. Green, of Manchester, spoke on "God inspiration," followed by clairvoyance. Mr. Gorton presided.

LONDON. — Clapham: Mr. Reynolds gave an address on "Does death lead to life?"

Central: On Friday, Sept. 8th, an evening's psychometry by Mrs. Maunier, with excellent results.

Fulham: Morning, circle. Evening, Mrs. Kent gave an address and clairvoyance. — Pros.: Sunday next, at 7, Rev. G. Ward. Thursday, Sept. 21st, at 8, Miss George.

Hounslow: Rev. H. Thompson gave an address on "God is Spirit."

Lewisham: Morning, Mr. Cowlam. Evening, Mr. E. Meads gave an address on "The universality of spirit influence." He gave some remarkable instances of spirit influence in the work of some of our painters, poets and musicians.

London Spiritual Mission: Morning, Mr. E. Meads gave an address on "The lure of beauty." Evening, Mrs. F. Everett spoke on "Wholeness and holiness."

Manor Park: Morning, service of healing and spiritual unfoldment conducted by Mr. Mead. Afternoon, progressive Lyceum session. Evening, a reply to the British Association's challenge by Ald. A. J. Davis, who spoke on "The soul." Mr. J. E. Ollis rendered a solo.

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mrs. B. Bell gave an address.

LOUGHBOROUGH. — Mr. Key, of Leicester, conducted the services. Clairvoyance by Mrs. Hall.

NEWPORT, MON. — Central: An address by Mr. S. Lewis, of Ebbw Vale. Demonstrations by Mrs. G. Thomas, of Newport.

NEWTON ABBOT. — Mr. Pierce, of Plymouth, gave an address on "Life, death and the Resurrection," followed by clairvoyance.

PETERBOROUGH. — Addresses, clairvoyance and naming of a member's child by Mrs. Hall, of Loughborough. PLYMOUTH, Stonehouse. — Messrs. Arnold and Prout conducted the meeting. Mrs. Miles Ord gave two addresses, followed by good clairvoyance. Soloist, Mrs. Li Harris.

PORTSMOUTH, Temple. — Mr. R. Boddington, Pres. L.D.C., gave addresses on "The dead man's home" and "The dead man's gospel." Mrs. Hayward gave acceptable clairvoyance.

LAKE-ROAD: Mr. Edmund Spencer, of Glasgow, started a week's mission, giving addresses on "A psalm" and "Dives and Lazarus." He also gave clairvoyance.

SCARBOROUGH, Sherwood-st. — Mr. W. G. Gush gave a series of lectures and was very successful.

YORK, Spen-lane. — Mr. W. R. Sowden gave addresses, whose evening subject was "Prayer," followed by demonstrations of clairvoyance.

**SOCIETY ADVERTISEMENTS.**

**South Manchester Spiritualist Church**  
PRINCESS HALL, MOSS SIDE.

SUNDAY, SEPT. 17TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, MRS. SHAKESHAFTE.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing Circle, Mrs. FOREST.

THURSDAY, at 3 and 8-15, Mrs. HOLDEN.

**Manchester Society of Spiritualists.**

38, MASKELL STREET, ARDWICK.

SUNDAY, SEPT. 17TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.

At 6-30, MR. A. CLAYTON.  
The Blind Boy.

MONDAY, at 8, Mrs. ASHTON.  
WEDNESDAY, at 3 and 8, Mrs. APPLEBY.

**Collyhurst Spiritual Church.**

COLLYHURST STREET.

SUNDAY, SEPT. 17TH, at 10-30, 2-30 and 6-30, LYCEUM OPEN SESSION.

MONDAY, at 8 and 8, Mrs. ELLIS.

WEDNESDAY, at 8, OPEN CIRCLE.  
Miss MILES.

SUNDAY, SEPT. 24TH, Mr. MCCORMAN.

**Longsight Spiritualist Society.**

SHEPHEY ST., opposite PIT ENTRANCE,  
KING'S THEATRE.

SUNDAY, SEPT. 17TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mr. C. E. TIMMS.

TUESDAY, at 8-15, Mr. L. JERSON.

THURSDAY, at 8-15, Mrs. RICHARDS.

SATURDAY, at 8, OPEN CIRCLE.



**SOCIETY ADVERTISEMENTS.**

**Manchester Central Spiritualist Church**  
ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

SEPT. 17.—Miss B. M. TICKELL.  
" 24.—Circle for Members Only.  
OCT. 1.—Mr. W. G. HIBBINS.  
" 8.—Circle for Members Only.

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES.

SUNDAY, SEPT. 17TH, at 3, 6-30, 7-15,  
Mrs. BOOTH.  
MONDAY, at 3 and 7-15, Mrs. TONGE.  
WEDNESDAY, at 3, LADIES' SEWING  
CLASS. At 7-15, Miss DAVENPORT.  
SATURDAY, at 7-30, OPEN CIRCLE.

**Moston Spiritualist Lyceum Church,**  
CO-OP. HALL, AMOS STREET.

SUNDAY, SEPT. 17TH, at 10-30, LYCEUM  
At 3, OPEN CIRCLE.  
At 6-30, MR. FLART.  
WEDNESDAY, at 3, OPEN CIRCLE.  
SUNDAY, SEPT. 24TH, Mr. FLART.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, SEPTEMBER 17TH,  
SEE SPECIAL ANNOUNCEMENT.  
WEDNESDAY, at 3, Mrs. SHAKESHAFT.  
THURSDAY, at 8, Mrs. TAYLOR.  
SUNDAY, SEPT. 24TH, MIDLANDS AND  
DISTRICT COUNCIL.

**Salford Spiritualist Society,**  
WEST HIGH STREET.

SUNDAY, SEPT. 17TH, at 10-30 and 11-15,  
LYCEUM. At 3, CIRCLE.  
At 6-30 and 8, Mrs. SLEAARSMITH.  
MONDAY, at 3, Mrs. BARRETT.  
WEDNESDAY, at 8, Mrs. GASKELL.

**NEW SHAW ST., WEST CRAVEN ST.,**  
REGENT ROAD.

SUNDAY, SEPT. 17TH, at 3, 6-30 and 8,  
Mrs. RICHARDS.  
MONDAY, at 3 and 8, Mrs. CORNES.  
WEDNESDAY, at 3 and 8, Mr. JAMES.

**Hyde Spiritualist Church,**  
CLARENDON STREET.

SUNDAY, SEPTEMBER 17TH,  
at 2-45 and 6-30,

MR. JAMES BUCKLEY, of Nelson,  
The Well-known Clairvoyant.  
Solist, Mrs. McEWEN, of Denton.  
Silver collection.

**Blackpool National Spiritualist Church**  
and Lyceum,  
71, ALBERT RD. (NR. CENTRAL STATION)

SUNDAYS: Lyceum at 9-15. Public  
Circle at 11. Services at 3 and 6-30.

**SPEAKERS:**

SEPT. 17.—MR. BARRANS.  
" 24.—MR. FRANK HEPWORTH  
OCT. 1.—MRS. MARCORFT.  
" 8.—MR. HUDSON.

**Scarborough National Spiritualist**  
**Church,**  
SHIRWOOD STREET.

SATURDAY, at 7-30. SUNDAY, 3 and 6-30.  
MONDAY, at 3 and 8. WEDNESDAY, at 8.

Visitors all are welcome.

**SOCIETY ADVERTISEMENTS.**

**Brighton Spiritualist Church,**  
ATHENEUM HALL, NORTH ST.  
(Affiliated to S.N.U.)

SUNDAY, SEPT. 17TH, at 11-15 and 7,  
Mrs. A. DE BEAUREPAIRE.  
At 3, LYCEUM.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, Mr. FRED CURRY.

**Worthing Spiritualist Mission,**  
17, WARWICK STREET, WORTHING

SUNDAY, SEPT. 17TH, at 6-30,  
Mrs. FAIRCLOUGH SMITH.  
THURSDAY, Miss LAYTON and  
Miss TUCKER.  
SUNDAY, SEPT. 24TH, Mrs. PAULET.

**Gillingham Spiritualist Society,**  
ODDFELLOWS' HALL, VICARAGE ROAD,

SUNDAY, SEPTEMBER 17TH, at 7,  
Mrs. L. HARVEY.  
SUNDAY, SEPT. 24TH, ALD. D. J. DAVIS.  
OCT. 1ST, Mr. H. BODDINGTON.

**Bowes Park Spiritualist Society,**  
SHAFTSBURY HALL,  
Adjoining Bowes Park Station, N.22.

SUNDAY, SEPT. 17TH, at 7,  
Mrs. CLARE O. HADLEY.  
SUNDAY, SEPT. 24TH, Mrs. N. MELLOY.

**Brixton Spiritualist Brotherhood**  
**Church,**  
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, SEPT. 17TH, at 11, CIRCLE.  
At 3, LYCEUM.  
At 7, Mr. R. BODDINGTON.  
(President, L.D.C.), Address.  
MONDAY, at 7-30, LADIES' PUBLIC  
CIRCLE.  
TUESDAY, at 8, MEMBERS' CIRCLE.  
THURSDAY, at 8, Mr. T. W. ELLA.  
Trance Address.

**Church of the Spirit, Camberwell,**  
GUARDIANS' OFFICE (HAYL STREET  
ENTRANCE), CAMBERWELL TOWN HALL.

SUNDAY, SEPT. 17TH, at 11, SERVICE  
At 6-30, Mr. G. TAYLER GWINN.  
SUNDAY, SEPT. 24TH, Mr. A. NICKELS.

**Church of the Spirit, Croydon,**  
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, SEPT. 17TH, at 11,  
Mr. PERCY SCHOLEY.  
At 6-30, Mr. FRED HORNE.

**Clapham Spiritualist Church,**  
Adjoining REFORM CLUB, ST. LUKE'S  
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, SEPT. 17TH, at 11, CIRCLE.  
At 3, LYCEUM. At 7, Mr. MEADS.  
FRIDAY, Mrs. KINGSTONE, Clairvoyance.  
SUNDAY, SEPT. 24TH, Miss BURTON.

**Eltham Spiritualist Church,**  
CO-OP. HALL, WELL HALL PARADE.

SUNDAY, SEPT. 17TH, at 7,  
Mrs. S. PODMORE.  
Address and Clairvoyance.  
At 8-15, MEMBERS' CIRCLE.  
WEDNESDAY, at 8, Mrs. N. MELLOY,  
Address and Clairvoyance.

**Forest Hill Christian Spiritualist Society,**  
FORESTERS' HALL, BAGLAN ST.,  
DARTMOUTH ROAD.

SUNDAY, SEPT. 17TH, at 6-30,  
MR. J. OSBORN.

SUPPORT OUR ADVERTISERS.

**SOCIETY ADVERTISEMENTS.**

**Hounslow Spiritualists' Society,**  
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, SEPT. 17TH, at 3, LYCEUM  
At 6-30, Mrs. MAUNDER.  
TUESDAY, at 7-15, Mrs. ORLOWSKI.  
WEDNESDAY, at 3, GUILD.

**Kingston Spiritualist Society,**  
BISHOP'S HALL, THAMES STREET.

SUNDAY, SEPT. 17TH, at 11,  
MR. FRUIN. At 3, LYCEUM.  
At 6-30, Mrs. L. LEWIS.  
WEDNESDAY, at 7-30, Mr. AUSTIN.

**Manor Park Spiritualist Church,**  
Corner of SHERWSBURY RD. and  
STRONE RD.

SUNDAY, SEPT. 17TH, at 3, LYCEUM.  
At 6-30, Mr. and Mrs. PULHAM.  
THURSDAY, at 8, Mrs. G. PRIOR.  
SUNDAY, SEPT. 24TH, Mr. G. R. SYMONS.

**Ilford Psychical Research Society,**  
PIONEER MARKET CHAMBERS, ILFORD  
LANE, ILFORD.

SUNDAY, SEPT. 17TH, at 7,  
Mrs. GOLDEN.

THURSDAY, at 3, Mrs. SELF.  
FRIDAY, at 8, Mrs. K. BROWN.  
Address and Clairvoyance at all  
Meetings.

**Little Ilford Christian Spiritualist**  
**Church,**  
CHURCH ROAD, Corner of THIRD AV.  
MANOR PARK.

SUNDAY, SEPT. 17TH, at 6-30,  
Mrs. A. JAMRACH, D.N.U.  
(Harvest Festival).  
MONDAY, at 3, Mrs. A. JAMRACH.  
WEDNESDAY, at 8, Mr. T. W. ELLA.  
Trance Speaker.  
SUNDAY, SEPT. 24TH, Mr. & Mrs. SMITH.  
THURSDAY, SEPT. 28TH, at 7-15,  
WHIST DRIVE in aid of New Church  
FUND. Tickets 1/6 (Refreshments).

**Plumstead National Spiritualist Church,**  
INVICTA HALL, CRESCENT ROAD.

SUNDAY, SEPTEMBER 17TH,  
HARVEST FESTIVAL.  
At 11, CIRCLE. At 3 and 7,  
MR. AND MRS. G. R. SYMONS.  
All gifts to Local Charities.  
THURSDAY, at 3, Ladies' Meeting.  
Mrs. E. PRINCE. At 8, Mr. E. MEADS.

**Romford Christian Spiritualist Society,**  
BROADWAY CHAMBERS, SOUTH STREET.

SUNDAY, SEPT. 17TH, at 6-30,  
Mrs. GARRATT.  
MONDAY, at 3, Ladies' Meeting,  
Mrs. GARRATT.  
THURSDAY, at 8, Rev. G. WARD  
and Mrs. GARRATT.  
Clairvoyance at all meetings.

**London Muslim House,**  
111, CAMPDEN HILL RD., NOTTINGHILL  
GATE, LONDON, W.8. (Nearest Tube  
Sta., Nottinghill Gate, Cen. Lon. &  
Met. Rlys.).

SUNDAY, SEPT. 17TH, at 5 p.m.,  
KHWAJA KAMAL-UD-DIN, B.A.,  
on "Islam, a Blessing to Humanity".  
Tea and Light Refreshments at 4-30.  
You with friends are cordially invited.  
Lecture terminates about 6 p.m.,  
enabling you to attend your evening  
service.

HABIB ELMAN (Hovegrove) Sec.

**PENDLETON SPIRITUALIST CHURCH, FORD LANE, MANCHESTER.**

**HARVEST FESTIVAL SERVICES, SUNDAY, SEPT. 17th**

Speaker at 2-30 and 6-30, **Mr. R. A. OWEN**, of Liverpool. 8-15, **Mrs. WOLFENDALE**. Soloist, **Miss M. ONG**.  
Silver Collection. Hymn Sheets provided. All are welcome.

**MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.**

PRESIDENT: **Miss M. M. HARRISON**. SERVICES EVERY SUNDAY AT 2-30.

SUNDAY, SEPT. 17TH, **Mrs. M. E. PICKLES**, of Blackpool, will preside at 2-30, and at 6-30 will lecture on "The Great Bridge," and will also give Clairvoyant Delineations. Bright Programme each service. Tea for visitors provided at a nominal charge. Lyceumists specially invited. We kindly ask all to unite in the welcome.  
Silver Collection. SUNDAY, SEPT. 24TH. MEMBERS' MEETING at 2-30.

**YORKSHIRE DISTRICT COUNCIL (SPIRITUALISTS' NATIONAL UNION, LTD.).**

The **QUARTERLY CONFERENCE** of the above that was to be held at **HEBDEN BRIDGE** on **SUNDAY, SEPT. 24TH, IS CANCELLED** until further notice.

**MANCHESTER PROGRESSIVE LYCEUM, MASKELL STREET, ARDWICK.**

**LYCEUM ANNIVERSARY SERVICES, SUNDAY, SEPT. 24TH**

MORNING, at 10-30, Ordinary Session conducted by **Miss BLAKELY**.

EVENING, at 6-30, the CANTATA, "UNDER THE PALMS" (slightly deleted), will be rendered by the Lyceumists.  
MUSICAL CONDUCTOR: **MR. A. HOLDEN**. A hearty welcome to all.

**SOCIETY ADVERTISEMENTS.**

**London Central Spiritualist Society,**  
**MINERVA ROOMS, 144, HIGH HOLBORN, W.C. (Corner of Bury St.)**

FRIDAY, SEPT. 15TH, at 7 for 7-30,  
**MRS. M. PRICE**.

SUNDAY, SEPT. 17TH, at 6-30 for 7,  
**MRS. E. CLEMENTS**.

**Stratford Spiritual Church,**  
**EDMISTON ROAD, SIXTH TURNING DOWN**  
**FOREST LANE GOING FROM MARYLAND**  
**POINT STATION.**

SUNDAY, SEPT. 17TH, at 6-30,  
**MR. F. THEIRAUF**.

WEDNESDAY, SEPT. 20TH, at 3,  
Ladies' Meeting, **Miss GEORGE**.

THURSDAY, SEPT. 21ST, at 8,  
**Mrs. GEORGE**.

SUNDAY, SEPT. 24TH, at 6-30,  
**Mrs. MAUNDER**.

Forward movement at 11.  
Lyceum at 3.

**WALSLEY HALL PROPAGANDA MEETINGS,**

**ROMFORD ROAD, STRATFORD, E.15.**

SUNDAY, SEPTEMBER 17TH,  
at 6-30,

**Mrs. GOODE.**

Address and Clairvoyance,  
Followed by PUBLIC CIRCLE.

**SPIRITUALISM IN BATTERSEA.**  
**TEMPERANCE HALL, WANDSWORTH RD.**  
**LAVENDER HILL, (End).**

President, **F. H. CLARKE**.  
Vice-President, **P. GRIFFIN**.

**THE OPENING MEETING**  
of the  
**BATTERSEA SPIRITUALIST CHURCH**  
will be held on

SUNDAY, SEPTEMBER 24TH, at 7 P.M.

SPEAKER **Mr. R. BODDINGTON**  
(Pres. London District Council).

CLAIRVOYANT **Mrs. E. CLEMENTS.**

**MISCELLANEOUS ADVERTISEMENTS**  
(NOT DISPLAYED.)

Prospective Announcements, Speakers' Open Dates,  
Mediums Wanted, To Let, For Sale, Wanted, etc.: 20  
words, 1/6. Each additional line, 3d.

**A NEW CHURCH FOR BATTERSEA.**  
Will those Spiritualists living in the  
above district interested in the forma-  
tion of a new church organised under  
S.N.U. Constitution, kindly communi-  
cate with **Mr. CLARKE, 15, Rowfant-**  
**road, Marins-road, Balham, S.W.17.** as  
soon as possible. A hall has been  
obtained.

**A DRAWING-ROOM SERVICE** is held  
at 15, Sandmere-road, Clapham, S.W.,  
near Clapham-road Tube Station. **Mrs.**  
**CLARA IRWIN**, the well-known Medium,  
will give clairvoyance every Sunday,  
at 7.

**SPIRITUAL DEMONSTRATIONS** held  
in the Temperance Billiard Hall,  
Wandsworth-road, Lavender Hill, on  
Wednesday evening, at 8, by **Mrs.**  
**ROSE STEVENS**, Spiritual Medium.  
Entrance fee, 1s.

**Mrs. FLORENCE SUTTON**, the well-  
known Medium, holds circles for  
investigators every Monday at 3 and  
Thursday at 7-30.—51, Evering-road,  
High-st., Stoke Newington, N.16. Buses  
67, 73 and 76.

**Speakers, Open Dates, Etc.**

**Mr. C. W. BENTLEY**, Speaker and  
Clairvoyant, has now returned from  
New Jersey, U.S.A., and intends to  
re-settle in this country. Open for  
engagements. Cert. New Jersey State  
Association.—Address, 112, Warley-  
road, Blackpool.

**Mr. E. H. WILSON**, Trance Medium,  
Healer, Clairvoyant, is open for engage-  
ments, 1922-1923.—24, Lascott's-rd.,  
Bowes Park, N.22.

**Mr. W. A. MELTON**, Inspirational  
Speaker and Clairvoyant, requires  
dates for 1922 and 1923.—59, Mill-  
brook-road, Brixton, S.W.9.

**Mr. J. A. AND Mrs. L. E. BOOTH**,  
Speakers and Clairvoyants, etc., 5,  
Hardcastle-road, Edgeley, Stockport,  
have a few dates left for 1923. Sec-  
retaries please note new address.

**Mrs. L. BAILEY**, Speaker and Clair-  
voyant, has a few open dates for 1923.—  
Address, 28, Jameson-street, Whit-  
more Means, Wolverhampton.

**Mrs. M. E. ORLOWSKI** is sorry to  
have to cancel present engagements  
owing to a fall at the station on Sept.  
3rd. She hopes to resume her work  
shortly.

**Varicose Ulcers**

**Soothed at the First Application and**  
**Cured after Years of Suffering.**  
**A Miracle of Healing by Germolene.**

Domestic skin treatment has been  
revolutionised by the triumphant intro-  
duction of Germolene, the new aseptic  
skin dressing, and the old drastic  
antiseptic method of dealing with  
skin complaints has given place to a  
soothing, comforting, cleansing and  
healing process which is exciting  
praise and gratitude all over the world.  
The case referred to below is typical  
of hundreds of others. It is just one  
more proof of the statement that, even  
in cases of serious skin trouble Ger-  
molene soothes at a touch.

**Mrs. E. Holman, 69, Warden-road,**  
**Kentish Town, London, N.W.,** suf-  
fered for years from varicose veins,  
and about eight years ago one of them  
broke and an ulcer formed. This  
was cured in time, but it was obviously  
only a symptom of trouble to come,  
for no fewer than twelve ulcers  
appeared around the left ankle and leg,  
each as big as a penny. In the end  
the unfortunate lady was confined to  
bed, and it was not until she used  
Germolene that she was able to get  
relief from her suffering. Within a  
week after the first application improve-  
ment was manifested, and gradually  
the ulcers healed. Now there is no  
sign of the trouble.

Germolene is prepared in the most  
perfectly-equipped laboratory of its  
kind in the British Empire by the  
**Veno Drug Co., Ltd., Manchester**, the  
proprietors of the world-famed **Dr.**  
**Cassell's Tablets and Veno's Gough**  
**Cure**. It has been awarded gold  
medals for general excellence at four  
international exhibitions. Sold at  
3/- per tin (small size 1/3) by all  
chemists.

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Changes in the Names and Addresses of Secretaries  
of Societies can be intimated under this head if stamped  
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**GRIMSBY SPIRITUALIST CHURCH**  
corner KENT ST. and THESIGER ST.—  
**Mrs. KEYWORTH**, Corresponding Sec.  
14, Thesiger St., Grimsby.

Would any Spiritualists in the  
neighbourhood of Abergavenny, with  
a view to forming a Society, please  
communicate with **Mrs. HENRY**  
Union-terrace, Abergavenny?



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Dr. Cassell's Tablets are the Universal Home Remedy for Nervous, Break-down, Neuritis, Indigestion, Sleeplessness, Neurasthenia, Anæmia, Palpitations, Kidney Weakness, Children's Weakness, and Wasting. Specially valuable for Nursing Mothers and during the critical periods of life.

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